[REGISTERED FOR TRANSMISSION ABROAD.]

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 6. Vol XXXI. Saturday, February 6, 1869. Price One Penny.

CHURCH HISTORY.

(*Deseret Evening News.*)

[The following interesting article, under the head of "Church History," is from the pen of President Joseph Smith, and was written by him in 1842 for publication in the Chicago *Democrat*. We copy it from the *Times and Seasons*, Vol. 3, page 706. It is the intention to incorporate it in the continued article—"An Answer to Several Questions in relation to the History and Doctrine of the Latter-day Saints, and the Settlement and Progress of Utah Territory"—from the pen of President Geo. A. Smith.]

At the request of Mr. John Wentworth, editor and proprietor of the *Chicago Democrat*, I have written the following sketch of the rise, progress, persecution, and faith of the Latter-day Saints, of which I have the honor, under God, of being the founder. Mr. Wentworth says that he wishes to furnish Mr. Bastow, a friend of his, who is writing the history of New Hampshire, with this document. As Mr. Bastow has taken the proper steps to obtain correct information, all that I shall ask at his hands is, that he publish the account entire, ungarnished, and without misrepresentation.

I was born in the town of Sharon, Windsor county, Vermont, on the 23rd of December, A.D. 1805. When ten years old my parents removed to Palmyra, New York, where we resided about four years, and from thence we removed to the town of Manchester.

My father was a farmer, and taught me the art of husbandry. When about fourteen years of age, I began to reflect upon the importance of being prepared for a future state, and, upon inquiring the plan of salvation, I found that there was a great clash in religious sentiment; if I went to one society they referred me to one plan, and another to another; each one pointing to his own particular creed as the *summum bonum* of perfection. Considering that all could not be right, and that God could not be the author of so much confusion, I determined to investigate the subject more fully, believing that if God had a church it would not be split up into factions, and that if he taught one society to worship in one way, and administer in one set of ordinances, he would not teach another principles which were diametrically opposed. Believing the word of God, I had confidence in the declaration of James, "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." I retired to a secret place in a grove, and began to call upon the Lord. While fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision, and

saw two glorious personages who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noon-day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his church and kingdom. And I was expressly commanded to "go not after them;" at the same time receiving a promise that the fullness of the Gospel should at some future time be made known unto me.

On the evening of the 21st of September, A.D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of Scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room, indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the Gospel in all its fullness to be preached in power unto all nations, that a people might be prepared for the millennial reign.

I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me. I was also told where there were deposited some plates, on which were engraven an abridgement of the records of the ancient Prophets that had existed on this continent. The angel appeared to me three times the same night, and unfolded the same things. After having received many visits from the angels of God unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, A.D. 1827, the angel of the Lord delivered the records into my hands.

These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of a bow fastened to a breast-plate.

Through the medium of the Urim and Thummim I translated the record, by the gift and power of God.

In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel at the confusion of languages, to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times had been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century. The remnant are the Indians that now inhabit

this country. This book also tells us that our Savior made his appearance upon this continent after his resurrection, that he planted the Gospel here in all its fullness, and richness, and power, and blessing; that they had apostles, prophets, pastors, teachers and evangelists; the same order, the same priesthood, the same ordinances, gifts, powers and blessings as were enjoyed on the eastern continent; that the people were cut off in consequence of their transgressions; that the last of their prophets who existed among them was commanded to write an abridgement of their prophecies, history, &c., and to hide it up in the earth, and that it should come forth and be united with the Bible for the accomplishment of the purposes of God in the last days. For a more particular account I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our Travelling Elders.

As soon as the news of this discovery was made known, false reports, misrepresentations and slander flew, as on the wings of the wind, in every direction; the house was frequently beset by mobs and evil designing persons. Several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me, but the power and blessing of God attended me, and several began to believe my testimony.

On the 6th of April, 1830, the "Church of Jesus Christ of Latter-day Saints" was first organized in the town of Fayette, Seneca co., State of New York. Some few were called and ordained by the spirit of revelation and prophecy, and began to preach as the spirit gave them utterance, and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophecied, devils were cast out and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the States of New York, Pennsylvania, Ohio, Indiana, Illinois and Missouri; in the last named State a considerable settlement was formed in Jackson co.; numbers joined the Church, and we were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness were enjoyed in our domestic circle and throughout our neighborhood; but as we could not associate with our neighbors, who were many of them of the basest of men, and had fled from the face of civilized society to the frontier country to escape the hand of justice, in their midnight revels, their Sabbath breaking, horse racing and gambling, they commenced first to ridicule, then to persecute, and finally an organized mob assembled and burned our houses, tarred, and feathered, and whipped many of our brethren, and finally drove them from their habitations, who, houseless and homeless, contrary to law, justice and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie. This took place in the month of November, and they had no other covering but the canopy of heaven, in this inclement season of the year; this proceeding was winked at by the government, and although we had warrantee deeds for our land, and had violated no law, we could obtain no redress.

There were many sick who were thus inhumanly driven from their houses, and had to endure all this abuse and to seek homes where they could be found. The result was, that a great many of them, being deprived of the comforts of life and the necessary attendance, died; many children were left orphans; wives, widows; and husbands, widowers. Our farms were taken possession of by the mob, many thousands of cattle, sheep, horses and hogs were taken, and our household goods, store goods, and printing press and type were broken, taken, or otherwise destroyed.

Many of our brethren removed to Clay, where they continued until 1836, three years; there was no violence offered, but there were threatenings of violence. But in the summer of 1836, those threatenings began to assume a more serious form; from threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again

assumed a fearful attitude. Jackson county was a sufficient precedent, and as the authorities in that county did not interfere, they boasted that they would not in this, which, on application to the authorities, we found to be too true, and after much violence, privation, and loss of property, we were again driven from our homes.

We next settled in Caldwell and Davies counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression, by settling in new counties, with very few inhabitants in them, but here we were not allowed to live in peace, but in 1838 we were again attacked by mobs; an exterminating order was issued by Governor Boggs, and under the sanction of law an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs, &c.; many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword: and after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls, men, women and children, were driven from their own firesides, and from lands that they had warrantee deeds of, houseless, friendless, and homeless (in the depth of winter), to wander as exiles on the earth, or to seek an asylum in a more genial clime, and among a less barbarous people.

Many sickened and died in consequence of the cold and hardships they had to endure; many wives were left widows, and children orphans and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery and woe that have been caused by the barbarous, inhuman, and lawless proceedings in the State of Missouri.

In the situation before alluded to we arrived in the State of Illinois in 1839, where we found a hospitable people and a friendly home; a people who were willing to be governed by the principles of law and humanity. We have commenced to build a city called "Nauvoo," in Hancock county; we number from six to eight thousand here, besides vast numbers in the county around, and in almost every county of the State. We have a city charter granted us, and a charter for a legion, the troops of which now number 1500. We have also a charter for a university, for an agricultural and manufacturing society, have our own laws and administrators, and possess all the privileges that other free and enlightened citizens enjoy.

Persecution has not stopped the progress of truth, but has only added fuel to the flame: it has spread with increasing rapidity. Proud of the cause which they have espoused, and conscious of their innocence and of the truth of their system, amidst calumny and reproach have the Elders of this Church gone forth, and planted the Gospel in almost every State in the Union. It has penetrated our cities, it has spread over our villages, and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates and be governed by its sacred truths. It has also spread into England, Ireland, Scotland and Wales; in the year of 1840, when a few of our missionaries were sent over, five thousand joined the standard of truth; there are numbers now joining in every land.

Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, the East Indies, and other places, the standard of truth has been erected; no unhallowed hand can stop the work from progressing. Persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the great Jehovah shall say the work is done.

We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are—1st. Faith in the Lord Jesus Christ; 2nd. Repentance; 3rd. Baptism by immersion for the remission of sins; 4th. Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophecy, and by laying on of hands" by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive church, viz., apostles, prophets, pastors, teachers, evangelists, &c.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, &c.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes. That Zion will be built up on this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring, and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed we may say that we follow the admonition of Paul, "we believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. Respectfully, &c.,

JOSEPH SMITH.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(Jewish Chronicle.)

From the Jews in the Western Empire we turn to those in the East, where the once formidable power of Imperial Rome still retained some shadow of its former grandeur, and kept the Jews under subjection. The prevalent peace, however, was broken about the year 555 by the Jews and Samaritans in Cæsarea and in Syria. The origin of the tumult which then occurred is unknown; but it is reported that the Jews destroyed several churches, slew Stephanus, the Prefect, in his palace, and plundered the edifice. The wife of Stephanus fled to Constantinople, and having stated the facts to the Emperor, Adamantius was sent by him to Cæsarea to suppress the insurrection. He punished the guilty with great cruelty, and compelled the Jews and Samaritans to rebuild the churches said to have been destroyed by them, and to suffer heavy penalties.

Other scenes of rivalry between the Jews and Christians occurred at various points, one of which may be particularly mentioned, as it throws light upon the singular degree of superstition and ignorance which then prevailed. A very hostile feeling existed between those sects in Borium, a town near Pentapolis, in which it was the custom for the priests to distribute the crumbs of the consecrated bread, which might remain after the celebration of the Eucharist, to the children who were sent from the schools. On one occasion the child of a Jewish glassblower happened to be included in the number of those who were thus favored. When the father heard what had happened he became enraged, and shut his child within his blazing furnace, intending to destroy him. The mother was distracted at the cruel deed, and after some hours, as soon as an opportunity offered, she opened the

furnace to look for the remains of her unfortunate offspring. Her child was then discovered sitting uninjured among the hot ashes; and he informed his mother that a lady clothed in a purple robe had appeared in the furnace and poured water on the coals which surrounded him. This lady could be no other than the Virgin Mary. The circumstances of the case soon became known, and the town was filled with holy horror at the cruelty of the Jew, mingled with pious joy at the miraculous interposition of the Virgin Mary. Everybody believed the story; the father was immediately executed, and the mother and child baptized. This fabrication, generally believed, serves to illustrate the hostile feelings of the Christians towards the Jews, the degree of credulity which then prevailed among all classes of the community, as well as the vindictive nature of the penal laws as they then existed.

In the remoter East, in Persia and Mesopotamia, the fortune and condition of the Jews dnring the fifth and sixth centuries were of a mixed nature. In those countries the established religion was still the Magian, and its patrons were disposed to persecute both Jews aud Christians with equal zeal. In consequence of the emigration of learned Rabbis and students from Palestine to Babylon and Persia, which took place in the fifth century, a revision and enlargement of the Babylonian Talmud were made, which contributed to increase the value and authority of that work. At this period the spiritual ruler of the Jews in Persia, and the adjacent countries, was the Patriarch of Babylon, otherwise termed "Resh Glutha," the Prince of Captivity. The functions of the Prince in the first instance were rather those of a civil governor than an ecclesiastical superior; and his duties required of him to mediate between the Chief Rabbis and heads of the synagogues, and the Parthian and Persian monarchs. The office was invested with a considerable degree of pomp and splendor; the Prince was in fact a Viceroy, having under his authority all the Rabbis of the various synagogues. The office continued to exist in the East until the eleventh century, when it expired in the person of Hizkiah, who was slain by the Caliph Beamrillah. Subsequent to this period we read of a "Prince of the Captivity" during the Middle Ages, among the Jews of Spain, who more generally bore the title of the "Rabino-Mayor."

In the sixth century the chief affliction of the Oriental Jews arose from the fierce dissensions which took place between the Prince of the Captivity, in Babylon, and the ecclesiastical head of the rabbinical schools. The former attempted to extend his authority over the latter, and the resistance which this encroachment produced led to the fiercest collisions. These difficulties reached their climax on this wise: about A.D. 539, the Prince Huna had married the daughter of Rabbi Chanina, the Master of the Rabbinical schools; yet the ambition of the former overcame all regard for family ties, and encroached on the functions of his father-in-law, undertaking to interpret the Talmud publicly in the schools. Chanina resisted this attempt; and the result of the fierce feud which followed was, that the Prince enticed Chanina into his palace, plucked out his beard, inflicted other indignities upon him, and then cast him forth, forbidding all the Jews to give him any protection, or even the necessary means of subsistence. The Chief Rabbi in his misfortune wept and prayed, and the consequence was, as the prevalent legend asserts, that the cruel Prince suddenly died, together with every member of his family, except his wife, who was then pregnant. After the death of the Prince his vacant dignity was purchased by a person named Paphra, who held it during fifteen years. He then opportunely expired, and the son of the Prince Zutra, who was born shortly after his father's death, succeeded to the office of his ancestors, and reinstated the worthy Chanina as Chief Rabbi in his legitimate functions.

Such are some of the tragical incidents which occurred at this period among the Oriental Jews. During Zutra's reign of twenty years, a great commotion was produced among the Persian Jews by an impostor named

Meir; who, as was usual with such enthusiasts, pretended to be the Messiah; and having gathered around him a body of followers, ravaged the country, and greatly endangered the safety of the whole Jewish community. Meir was executed by Kobad, the Persian monarch; and with him fell both Zutra, the Prince, and Chanina, his instructor and guide. The Jews were severely persecuted; and it was at this period that many of them emigrated to the distant coast of Malabar, where their descendants have existed during many succeeding generations. A son of Zutra fled to Tiberias; and, carrying with him the Babylonian Talmud, was the first to make the Western Jews acquainted with that extraordinary work. After the accession of the renowned Chosroes to the throne of Persia, the persecutions of the Jews continued. He ordered all their Rabbinical schools to be closed. Having made a truce with the Emperor Justinian, which was termed the "Everlasting," but which endured only seven years, Chosroes, during this interval, continued to follow the example of that Christian emperor, in placing heavy burdens and exactions on the Israelites.

[TO BE CONTINUED.]

WORTH REMEMBERING.—It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practice, that makes them good.

MRS. GRUNDY.—I have known persons who, when taken through the cellars of the Bank of England, have had notes to a large amount placed for a moment in their hands, and who have come away quite elated to tell all their friends, "I actually held three millions of money, my dear," or "five millions, in my own hand—in my own hand!" as if even that momentary contact with wealth had somehow done them good. How are we to interpret such trifles? They are the straws which show the direction of the prevalent mind. They indicate that wealth, in itself and for its own sake, is the object of a profound reverence to which it has no sort of claim. Nor must we omit to glance at our excessive deference to custom and opinion. How often have we been told that we are like sheep, and will imitate each other when there is no need? You hold a stick before the leading sheep of the flock, a few inches from the ground. He leaps over it. You take the stick away; but every sheep that follows him will leap where he leaped, and the whole flock goes vaulting over—nothing. And we laugh, and wonder how they can be so foolish; or we moralize, and say, "What a waste of power! Why could they not use their own eyes and judge for themselves?" Nevertheless, we are just as foolish, and quite as unnecessarily waste our powers. Some great lady, for instance, has ugly feet, and wears a long dress to hide them; forthwith long dresses are all the wear. Or she has a twist in her shoulders, and hides that; forthwith all women, straight or crooked, must muffle themselves in sacks. Or a great king goes bald and buys a wig; and all men shave their heads and strut in horsehair. Silly sheep, to go vaulting over nothing in that absurd fashion! Custom rules all. In every class and circle you may see men straining their means, or going beyond them, because they must live in the same sort of house as their neighbors, wear the same kind of clothes, keep the same hours and company, give the same parties. We are so afraid of one another that no one of us dares to be natural, lest he should be singular. "What will people say?" is a question which influences—influences quite unduly—the whole round of our habits. It prevents us from doing what we should like to do; it often drives us into doing what we ought not to do. There are thousands upon thousands among us who stand in more fear of "Mrs. Grundy," than they do of God himself, and sacrifice not only comfort and liking, but independence, principle, conviction, to the opinions, or supposed opinions, of their neighbors.—*The Quiver.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 23, 1869.

THE TESTIMONY OF JOSEPH SMITH,

PUBLISHED in this STAR, will, in the minds of those unacquainted with its truthfulness, induce the queries, is it true? and has the Father again communicated with His children upon the earth, and restored the fullness of the everlasting Gospel? If this be true, and thousands upon thousands declare that they know it is, then those who refuse to receive it reject Him that sent the Prophet Joseph Smith, for he came not in his own name, nor in his own wisdom, but has borne testimony that he was sent of God, and that he translated the Book of Mormon by the gift and power of God, and received revelations from Jesus Christ concerning the organization of His Church upon the earth, thus ushering in the dispensation of the fullness of times, and the preaching of the Gospel in the demonstration of the Spirit, with signs following the believers.

The ancient Prophets clearly spoke of the times of the glorious restitution of all things, when the Almighty would commence His marvellous work and a wonder, and bring to pass His strange act in the latter days, unto the overthrow of the wicked and abominable, and the establishment of the righteous in peace. They declared that He would take of the unlearned in the wisdom of the wise, and of the weak things of the earth, to accomplish His mighty purposes. These predictions, plainly recorded in the Scriptures, justify all men in looking forward to their fulfillment, and should incline believers to receive the glad tidings when the Lord reveals them. In view of these predictions, this testimony of the Prophet Joseph is neither strange nor unlooked for; neither is his vision of the "two glorious personages" more remarkable than the vision of Stephen, given in broad daylight, in an open council, as recorded in the Acts of the Apostles, who, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God;" nor more singular than when Saul, full of fanatical zeal, persecuting the disciples of the Lord Jesus, as he was journeying to Damascus, saw a light shine round about him from heaven, and fell to the earth, and heard a voice saying unto him: "Saul, Saul, why persecutest thou me?" And Saul said: "Who art thou, Lord? And the Lord said I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." Christendom gives credence to their visions, and strongly censures the "unbelieving Jews" who rejected their testimony. Is it any less obligatory to believe that a man has a vision to-day, when he solemnly avers that he has received one, than to believe that men received visions eighteen hundred years ago? To say that these things are done away and are no longer needed, is equivalent to saying that the word of the Lord will not be fulfilled, for He hath said: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your

sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

As to the testimony in regard to the visitation of angels, Christendom believes that an angel visited the Apostles who had been cast into the common prison by the High Priest and those of the sect of the Sadducees, and opened the prison doors, and instructed them to go and speak in the temple the words of life. They also believe that an angel of God visited Cornelius, instructing him to send for a servant of God, who should tell him what he ought to do to obtain salvation; and that two angels were seen at the sepulchre of the Savior. John bore testimony, on the island of Patmos, that he saw an angel "fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Without further multiplying instances, suffice it to state that angels have often visited this earth in former times, have again visited it in our time, and will continue so to do whenever the work of the Lord requires it. And why not believe the testimony of a man of God upon this point to-day, as readily as believe a testimony recorded and handed down from centuries ago? We can be no more justified in the rejection of a testimony—a message from God—to-day, than the inhabitants of the earth were in rejecting the testimony of the Prophets in the days in which they lived. The Savior said: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." The ancient Apostles were not sent to do their own will, nor to preach by their own wisdom, but to preach by the power of God who had sent them, and so it is to-day.

Who can read the plain, simple, straightforward, unvarnished testimony of Joseph Smith, the martyred servant of God, and not be impressed with its truthfulness? "He being dead, yet speaketh;" and there are thousands and tens of thousands who have received his message, have believed his testimony, have repented of their sins, have sought Him who hath said: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," have gone forth into the waters of baptism, have had hands laid upon them for the reception of the Holy Ghost, and have declared that the mission and testimony of the Prophet was true, for they had received the gift of the Holy Ghost, and the Spirit had revealed to them the truth of these joyful tidings. The Lord has said: "If any man will do his will, he shall know of the doctrine." "My doctrine is not mine, but his that sent me." "The Father that sent me beareth witness of me." All who received Him received the Father; and the Father bore witness to the obedient of the truth of His Son's testimony. In like manner all who received the testimony of the Apostles and disciples of the Savior, and obeyed the commandments, received the witness from the Father through the Holy Ghost, by which they knew that they were of God. The priests and false teachers testified that the Apostles were not of God, and warned the people against them. They, as a very general thing, rejected the testimony of His servants, and consented to their death, in consequence of which the wrath of God overtook them, and they were smitten and ceased to be a nation.

The Father does not leave his children without a witness when He sends a message, for He has promised that He would bless those who would receive the testimony of His servants, so that they should know that the doctrine was from Him. Were it not so, we might be at the mercy of every false prophet

or teacher, and be "tossed to and fro, and carried about by every wind of doctrine." A true Prophet of God bears with him his credentials, and signs follow the believer; but the greatest testimony is the gift of the Holy Ghost, which is a guide in the path, a lamp to the feet. Popular tradition leads us to look with suspicion upon anyone coming in the name of the Lord, and the great majority are more willing to listen to the doubt whether such an one is true; but the history of the past should warn us not to be too hasty in making a rash conclusion. Have faith in God, and inquire at His hands. There is no occasion to be deceived. But, as no man can know the things of God, save by the Spirit of God, there is every reason why He should be sought. A message from God cannot be rejected with impunity, therefore all are kindly invited to inquire of God, and not cease until they are satisfied. Joseph Smith and the tens of thousands who have honestly obeyed the Gospel testify that his mission was and is true and faithful.

G. T.

Obsequies.—On the 24th ult., in Leeds, we attended the funeral of Elder John Mace, who died on the 19th of January, aged 63 years. Many relatives and friends united with the family in paying the last tribute of respect to the departed. Elder Mace went to Utah in 1865, returned for his family in 1867, and faithfully labored in the ministry, mostly in the Leeds Conference, until summoned from his labors here, when, conscious to the last, he cheerfully resigned his earthly tabernacle to await the resurrection of the just.

Leeds and Bradford.—On the evening of the 24th ult., we had the privilege of addressing the Saints in Leeds, visited with them on the 25th, and on the 26th, on our way home, went to Bradford, where we met with the Saints in the evening. Some strangers were present at both meetings, we had much liberty in speaking, and all paid very strict attention. In both places the Saints appreciate the gathering, and are zealous and faithful in their labors, striving to live their religion, that they may be blest in their efforts for hastening their deliverance, the day of which we trust will soon arrive.

CORRESPONDENCE

AMERICA.

Salt Lake City, Jan. 5, 1869.

Pres. Albert Carrington.

Dear Brother,—I sincerely hope this will find you in the enjoyment of health and peace and every requisite blessing to enable you to magnify your high calling.

I have nothing of special importance to communicate; the great work is still rolling on, and all things are tending to its development. I praise God continually for his watch-care over Zion.

Work on the Union Pacific Railroad is prosecuted with untiring vigor; the locomotive is now half way down Echo Cañon, and the ties are laid beyond the mouth. The Company are bringing swarms of their forces to bear on the tunneling in Weber Cañon, while Bishop Sharp's men withdraw to other work. This relieves us of our hardest, heaviest work. I could not have asked Dr. Durant to confer a greater favor. Two surveys for branch lines from Ogden to this city are nearly run, probably one is completed.

Co-operation is still engaging our attention, though I regret to say that some, whose experience in mercantile matters would be of much service, stand aloof, rather than aid in this praiseworthy cause.

I am pleased to inform you that brother Geo. D. Watt, assisted by brother Edward Rushton, continues to assiduously advocate the culture of the mulberry tree and the production of silk; these lectures have effected the organization of co-operative societies in many of the Wards.

About three weeks ago Bishop William Hyde, of Cache valley, while engaged on the railroad, was severely injured by a kick from a horse, on the left side of his head; for a time his life was despaired of, but I am pleased to say that he is now in a fair way to recover.

Elder Orson Hyde reports an interesting treaty with Indians of the Utah tribe, who had been engaged in the late depredations in Sanpete county; he says they were very earnest in their professions of a desire for peace.

News from the Muddy, of the 14th inst., informs us that the settlers were putting in a good breadth of grain; most of the missionaries called at the October Conference had arrived, and others were met on their way. The Indians are peaceable in southern Utah.

The Christmas holidays called for the usual amount of dancing and theatre, though balls are less frequent than formerly, while the theatre has been running every night for the last three weeks. Madame Parepa Rosa and troupe, Mr. McCullough, Madame Scheller and Mr. Geo. B. Waldron have kept up quite a lively interest. Brother David McKenzie has retired from the company.

Myself, Pres. Smith, and Elders Woodruff, F. D. Richards, Cannon and B. Young, jun., have just returned from a visit to Ogden and its neighborhood. At Ogden city we organized a branch "School of the Prophets," with brother Farr, President, and brother O. W. West, Vice President. While there I met with Dr. Durant and Gov. Stanford; we had a very pleasant time looking out a site for the new depots; the location is not yet determined, but probably will be very soon. Dr. Durant expressed himself much pleased with our excursion, and tendered me his thanks for information and suggestions with regard to the construction of a part of the railroad. The time was very profitably and interestingly spent.

Your favor of the 9th ult. has just come to hand. With regard to tithing and donation monies, we do not wish tithing credited to any other account whatever. If the brethren have donations to make, that is another matter. We wish you to look through the Conferences, and see that the brethren are not wronged in this matter, and that the Elders render a just account of all monies received—whether for tithing, or on what account donated—and that they do not mix them together. Donations can be determined on in meetings, but donations and meetings have nothing to do with tithing. All this, however, can be regulated to suit yourself.

As to James W. Fisher, you did well in sending him home; we want no such person abroad, to ruin the influence of good men.

We wish to have you travel and instruct the Conferences as much as you can, but not to the detriment of Office duties.

We rejoice to hear of your continued good health. With feelings of love for yourself and associates, and our constant prayers in your behalf, I remain, yours affectionately in the Gospel,

BRIGHAM YOUNG.

WORKING CHEERFULLY.—To wait patiently, men must work cheerfully. Cheerfulness is an excellent working quality, imparting great elasticity to the character. As a bishop has said, "Temper is nine-tenths of Christianity; so are cheerfulness and diligence nine-tenths of practical wisdom. They are the life and soul of success, as well as of happiness. Perhaps the very highest pleasure in life consists in clear, brisk, conscious working; energy, confidence, and every other good quality mainly depending upon it.—SMILES.

THE PASSION FOR GETTING ON.

(*Spectator.*)

It is convenient to get money, and pleasant to get power, and useful to get prestige among men; but as to making social advance an object, an Asiatic who worked for such an end would think his life thrown away. Why should he get on? Society cannot improve, he is where he is by the Almighty's will, and is honorable, and has rights, and why on earth should he try to upset the divine ordinances? Even in Europe we may doubt if out of a small cosmopolitan circle there is much notion of getting on. To be happy as he is, that after all is the Italian's ideal; to be happy and ideal the German's; to be happy and slightly distinguished the Frenchman's, Irishman's, and, we think, though with less confidence, the Spaniard's. It is the Englishman alone, and his descendant, the American, who makes of "getting on" a passion; and the Englishman of to-day. He hadn't it up to the time of the Georges. Till then the constitution of society as a regiment, in which each man had his place, his rights, his duties, and his chances, had not thoroughly died away, and even up to a later period there was something like content in the land. A century before the Revolution continuance was considered not only a pleasant thing, but a right thing—was, in fact, the most prominent social idea embodied in the new teaching of the Church, teaching so out of accord with modern feeling as to excite, especially in the Catechism, almost a resentment. If a man could continue as he was, living easily, he was very happy, and respected himself, and was, to a singular degree, free from envy and those minor cares which make up so much of modern life. He thought that pushing showed a want, not of energy and self-assertoin, as we all now at heart think, but of decent self-respect, just as the genuine aristocrat thinks now about himself, as well as about those who are treading on his heels. He is, and what more does he want? He would like more, very possibly—as the Hindoo likes cash, or the Mussulman official employment, or the Chinaman a victory at the examinations, where he dies sometimes in the strife,—but he does not make of "getting on" his motor, his test of being in favor with the Supreme. Indeed we may go on a step farther, and question whether this passion, so new and so overpowering, is universal among the Anglo-Saxon race. They are all liable to it, and all inclined to it, but we question with some diffidence whether it quite reaches an enormous section of English-speaking men, the American freeholders, whether they as yet really want with any passionate thirst to get on, whether, on the whole, they are not rather anxious to defend the position they have than to seek one absolutely new, whether the longing for a higher one fairly dominates their brains. We do not speak positively, for we have not lived among them, but as far as yet informed, we doubt if they can be counted, even in the Eastern States, among the victims of this crave,

Is it conceivable—it is heresy, but the thought will out—that a passion so powerful yet so limited in area and in time, a passion so localized, as it were, like the passion of some races for freedom, of some cities for beauty, and of some nations for prestige, should ever entirely die out? Feelings quite as strong, and at least as noble, have died. The localized patriotism of the Jew, for example, which was more than a passion, which had the force of an instinct, of, so to speak, a lust, which ruled and formed the man, died in one generation, and for seventeen hundred years the race has not displayed even a tendeney towards Palestine, has not even kept up its memory as Irishmen in exile keep up that of their melancholy green isle. The stern patriotism of the Roman, the willingness to die anyhow, anywhere, so that Rome might only tramp on to the mastery of the world—a dominant impulse which lasted for centuries—died away, leaving only a belief that in an impulse so strong

must have been some divine consciousness of right,—a thought the Papacy has never lost. Ideal churchmanship, as a dominant thought, is likewise dead—so completely dead that it is to many minds incredible, and to all faintly ridiculous; and we are not quite sure that the tendency which we name asceticism, the sovereign desire to "get on" in the divine road by the mortification of the flesh, has not followed it, though its dirge has, perhaps, been sung before it has been decently laid out. Why, then, should a modern, a local, and, on the whole, a discredited passion live, as we all in one way or other assume it will do forever?

We do not think it will, and for this reason. The origin or cause of the passion appears to us, who are more than sufficiently aware of its outward ignobleness, less ignoble than it has become the fashion to assume. There exists, as we would suggest, among English-speaking men, whether it spring from their race, or from the circumstances of their strangely special history as the one people at once insular and imperial, or from the hearty adoption of a unique creed, a deeply Hebraized Christianity, or from their curious training as a people who passed through feudalism without ever heartily adopting its theory, and, therefore, felt no bitterness of hate towards it, a singular form of the passion for equality. They feel that passion in all its strength, as witness their laws; but with the special limitation that the equality they desire must be equality on a high level, a level of very lofty civilization. A deep consciousness of individual right is in them co-existent with a deep consciousness that they are somewhat barbaric, unpolished, unrefined; that above them is a society somehow superior to them, and they must reach that before they will completely respect themselves, and so rest content, and smile placidly when invited to "get on."

THE ATROCITIES IN NEW ZEALAND.

It is now, we fear, beyond a doubt that a fresh war in New Zealand has been signalized by outbreaks of ferocious barbarism on the part of the natives, and that such massacres as were thought to be things of the past have been again perpetrated by these irreclaimable savages. It seems, indeed, reasonable to doubt whether the native tribes of New Zealand have really been converted from their original ferocity in any appreciable degree, for all the instincts and tendencies of barbarism appear to be developed as soon as occasion arises. There are but two alternatives before us—either to leave the savages in possession of the country, or to bring them into subjection by force of arms. Practically, the question now before us is a question of military policy only. The whole native population of New Zealand does certainly not exceed some 38,000 souls. Of these it is computed by the best informed authorities that very nearly one-half, or at least 15,000, are not only not hostile, but are always prepared to ally themselves with us against their own countrymen. The calculation, therefore, leaves about 20,000 of these savages either known to be dangerous or not known to be friendly; but as the enumeration includes both sexes and all ages, the residue of fighting men becomes exceedingly small. In point of fact, it is doubted whether a native force in arms against us ever exceeds 1000 men, whereas the European population of the colony is now returned at 220,000. Clearly, therefore, in respect of numbers the settlers have greatly the advantage, while in all the manifold resources of civilization they should be indisputably superior. On the other hand, the Maories, to do them justice, are born warriors; to a natural aptitude for fighting they add a wonderful capacity for military science, and they enjoy an invaluable resource in the natural configuration of the country. They can retreat at will to fastnesses which troops equipped on the European

model can hardly reach, and their operations show that they appreciate to the utmost all the advantages of such a position. They have repeatedly foiled large bodies, not only of regular soldiers, but of colonial levies, and though every New Zealand war has ended by presumption in their defeat, the practical experience of the campaign has rarely proved either satisfactory to us or discouraging to them. It is consoling to find that things were taking a turn before the despatch of the mail, but measures of greater and more permanent efficacy will be required before this important colony can be placed in a state of such security as we have a right to desire. —*Times.*

SUMMARY OF NEWS.

During the week ending Jan. 16th, 47 wrecks have been reported, making for the present year 135.

Five hundred millions of postage stamps were issued in France during last year.

More than 10,000 Greek subjects, expelled by the Turkish authorities, have already arrived in Greece.

The total cost of the Prussian war of 1866, as verified by the Berlin Court of Accounts, amounts to £22,624,600, of which £109,364 was for secret political purposes.

COMPARISON OF WAGES IN THE UNITED STATES AND IN EUROPE.—Mr. Wells, the American finance minister, gives in his annual report the following statistics to show the comparative wages paid in the United States and in Europe. In the cotton manufacture the average excess of wages paid in the United States in 1867 over those paid in Great Britain for corresponding labour, estimated in both cases in gold, was 35½ per cent. In 1868 a reduction was made in the wages of some operatives in America of 5 per cent. In Belgium the average depression of wages, as compared with the United States, is 48 per cent. In France the average weekly wages of adults are $2,98c. In the woollen manufacture the average excess of wages paid in America over Great Britain in 1867-8 was 24.53 per cent; in carpet and worsted mills it was 58 per cent. In the manufacture of firearms the wages in the United States are 56 per cent. more than in England, and 105 per cent. more than in France. In ironfounding and machine building in 1867-8 wages in the United States were about 58 per cent. in excess of those paid in England. The average price of puddling a ton of iron in the United States is $4 37½c. gold; in England, $2 37½c.; Belgium, $1 20 c.

The "Missions Catholique says—"Some journals have announced that 3000 Christians of the kingdom of Corea, in Asia, had been put to death for the faith. A communication from the directors of the religious seminary of foreign missions leaves, unfortunately, no doubt as to the gravity of the events in that dependency of the Chinese Empire. The persecution, which commenced in March, 1866, by the martyrdom of nine missionaries, has been continued with increased cruelty. Instead of isolated arrests, wholesale proscriptions have been ordered with the view of annihilating every vestige of Christianity. According to the letter in question, dated the 18th September, the number of persons killed is estimated at more than 2000, of whom more than 500 were in Seoul, the capital. In the provinces the Christians are first questioned, but at the seat of government they are strangled in prison without any form of procedure. Those who have escaped are fugitives in different parts of the country, and many have perished from want of food. A new law orders all strangers to present themselves before the mandarins of the district in which they may arrive, in order to declare whether they are Christians or not."

TRIESTE, Jan. 29.—The fire which occurred here yesterday broke out in the goods department of the railway station, and only the corn depot has been saved. The loss is supposed to be very considerable.

EARTHQUAKES IN GERMANY.—The journals of Darmstadt state that several shocks of earthquake were felt in the duchy on the 21st inst. The strongest, which was accompanied with a subterranean rumbling sound, and appeared to proceed from the south to the north, lasted twelve minutes. In many places bells were set ringing, plates thrown down, and plaster detached from the walls.

INTENSE COLD IN ITALY.—The cold is very intense in Florence, and the Arno full of ice, some parts of it being frozen over. No such fall in the temperature has been known for years. Nor is the cold confined to Florence. The "Diritto" says that Milan is shivering with it; that at Bologna a poor fellow has been frozen to death; and that even at Naples—sunny and ever smiling Naples—the thermometer has fallen below zero.

The report of the coroners of New York for 1868 shows that during the past year in that city there were 48 homicides, 39 infanticides, 98 suicides, and 818 fatal casualties. Among the latter are included 15 cases of accidental poisoning, 160 deaths by drowning, and 169 by sunstroke. Of the alleged suicides, 67 were committed by men and 31 by women; 23 of the 98 suicides were committed by persons below 15 years of age.

In the manufacture of birdcages alone 1000 persons find employment in Birmingham. The production of wire springs for mattresses absorbs annually 1000 tons of raw material, and the wire made for tying down the corks of soda-water bottles weighs 500 tons per annum, and the length would probably exceed ten thousand miles.—*The Engineer.*

The Egyptian Government has followed the example of the Suzerain Court, in suspending diplomatic relations with Greece; the measure of expulsion will, however, it is said, be only applied in Egypt to the consular agents; and the Viceroy is stated to have verbally ordered the Greek consul at Cairo to leave that capital immediately.

BAD NEWS FOR LOVERS OF SALMON.—A great and unaccountable mortality has for the last ten days been prevalent among the salmon in the Tweed and Ettrick. In the pools and eddies dead salmon of 10 lb. to 30 lb. weight are to be seen at every turn of the rivers. What makes the matter all the worse is that while the dead fish of former years were mostly kelts, those of the present are found to be unspawned. The kippers are suffering the most, not over one dead roener being found for 20 milters. In the females there are no apparent traces of disease to account for death, at least to ordinary observers; but in the case of the males it is quite different. Their bellies are studded with ulcer-looking marks about the size of a sixpence, and on being cut up they are found to be badly coloured, while the milt has a blue appearance, and is not unfrequently consolidated into a hard lump. But for this mortality, the spawning season here would have been prolific beyond precedent. Ever since October there have been immense numbers of fish in the rivers, without any signs of their having been killed to any great extent.—"Scotsman."

There are manuscript sermons existing a couple of centuries old, in the margin of which "hem, hem," is written, to indicate where the preacher, after raising his strain to a height which should seem to authorise the relief, might cough, merely for the effect of the thing. M. Peugnot states that he had seen in the manuscript sermons of an old preacher these words in different parts of the margin: "Here fall back in your seat," "Start up," "Use your handkerchief," "Shout here like the very devil;" and Balzac says that an old cleric of his time, teaching a young student how to construct a sermon, confined himself to observing, "Shake the pulpit stoutly; gaze at the crucifix fiercely; say what you can to the purpose; and you'll not preach badly." The Abbé Boisrobert used to say that a clever preacher ought to know when to cough, spit, or sneeze with effect, as any one may be the means of extricating him from a difficulty.— DR. DORAN'S "Saints and Sinners."